To draw close to the Beloved is the urge and to become one with the Beloved is the hunger and thirst of the soul. With the offering of adoration, we go to Him. And in communion. He gathers us unto Him that thus not merely thinking and feeling and rejoicing but losing ourselves in holy communion with Him, we may reach the fulfilment of all worship. He, the tender-hearted Father and Mother undoubtedly favours every one of His children with that communion, that fervid, whole-souled intensity of enjoyment, focussed in a single point of direct intimate touch with Him, the Beloved one—that direct breathing in of His Spirit which infuses an altogether new life into the soul and exalts it above all that is earthly and impure.

The attainment of this exalted condition even in this physical life is the human soul's goal. Says Rishi Yajnavalkya—" *This indeed is his true form, free from desires, free from evil, free from fear ; now as a man when embraced by a beloved wife, knows nothing that is without,nothing that is within, thus this person when embraced by the Intelligent (pragna} Self knows nothing that is without, nothing that*

is within. This
indeed is his true form, in which his wishes
are fulfilled, in which
the Self only is his wish, in which no wish is
left,—free from
any sorrow." Brihaiaraiyaka, Chapte"*" IV.
Sec. iii.—21.

What a splendid spectacle is suddenly opened up as
soon as there is a contact of humanity with Divinity ! Flashes
of heavenly light instantaneously burst into view, illumine,
enliven and inspire the soul. No sooner does the communing
spirit touch the spirit of the Lord than the gushing stream
of saving grace falls upon it ^iff removes its accumulated
sins and sorrows. In the first stage of communion, man is
occasionally inspired; he breathes out his prayers and God
bieathes in His Spirit. But in the highest stage, man's
aspiration and God's inspiration are continually exchanged
with all the ease and force of natural breath. The Dove of